

# UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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## UNITY.

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## NOTES.

That was a good sentence recently uttered by Canon Liddon when he said "We only weaken ourselves by dwelling upon mischiefs which we cannot hope to remedy."

The *Century* for October strikes the nail on the head when it says that the "main purpose of education is not to promote success in life, but to raise the standard of life itself."

The *Independent* well says "that the time has fully come for the government to interpose in the interests of the people by making telegraphy a part of the postal system. The business properly belongs there, and there is no reason why it should not achieve a success in this country, like that already obtained in Europe."

Henry Irving at a banquet in Glasgow just before sailing to America, noted the decline of the Scotch prejudice against the stage, and also mentioned that a clergyman who commended himself as a "man of cheerful disposition and affable manners," was will-

ing to accompany the dramatic company to this country in the capacity of chaplain.

All strength, whether of head, of heart, or of muscle, is of God. Gabriel means the "Might of God." This name ought to shame the habit still prevalent of canonizing limp and nerveless sweetness as the highest representative of piety. Saints can be made out of hero-stuff only. Sense is better than sensibility in religion now-a-days, for the world needs improving.

"Something is wrong; there needeth a change."

We take special pleasure in commending our readers to "Auber Forestier's" article on Victor Rydberg's "Last Athenian." We are informed that the noticeable sketch of this author and his book by our contributor, Miss A. A. Woodward, read before the Women's Conference in this city last spring, had something to do with hastening the appearance of this English translation. To Rydberg, Bjornson and Kristofer Janson are due much of the freedom, political as well as religious, now enjoyed by the Scandinavians.

The success of the "Old South Lectures," mentioned in our "Notes from the Field," suggests the question, if in city life more daylight might not be used for systematic instruction and intellectual entertainment. In well-regulated households there are hundreds of women, and here and there a man, who can better arrange to listen to a lecture from four to five than they can from eight to nine in the afternoon. We can but believe that there is here in Chicago, a large constituency of this kind if really valuable lectures were offered. We wish Edwin D. Mead could be induced to come and arrange a course of "Old South Lectures" on week-day afternoons in this city.

A correspondent in one of our denominational exchanges voices what we regard one of the mischievous and undignified demands of modern life. "Give us lots of news; let the faultfinders and all sorts send their complaints to the —." There is a clamor for gossip that is fed by the beardless youths



who do most of the "reporting" for the modern newspaper which we consider eminently demoralizing. The would-be religious journal that consents to become the organ of tea-parties and sewing-societies by loading its columns with personalities and ephemeral news will in the long run find itself, with a large subscription list indeed, but with a very small cause to live and to work for.

Our readers will notice in the admirable report of the Ministers' Institute held at Lowell, Mass., furnished our columns by its secretary, that there were no reactionary notes and apparently no indication that either scholarship or piety is to pass away from the Unitarian ranks with the revered fathers of the faith. The important place occupied by the non-clerical in the programme is also significant. Why should not such institutes be multiplied? As it is impossible for many of our Western workers to travel so far eastward, is it not possible for us to have one of these days a Western Ministers' Institute, to which a certain number of the "Wise men of the East" could be induced to come, that we might sit at their feet?

The impression made by Babu Protap Chunder Mozoomdar in his visit among the Unitarians of England and Boston is of such a character as to arouse anew our interest in the piety of the East and to strengthen the sense of kinship that already exists between the progressive and rational minds in Christendom and the Brahmo Somaj of India. All this is a promise, as James Freeman Clarke said in a recent introduction of this Orientalist, "that the religion of the human race is to arrive at last—the universal religion." We believe that it is the purpose of this progressive Indian to reach his eastern home by traveling westward, and that in due time he will visit Chicago, where we hope he will receive a hearty greeting. The only formidable thing about the gentleman is his name, which we will try to learn to pronounce after his arrival.

Frederick Douglas, in his great speech before the colored people at Louisville, merited the thanks of the Free Religious Association, for venturing a good word for even Pharaoh, who came to an untimely end by drowning in the Red Sea, and establishes a comparison between the treatment of emancipated slaves by pagan Egypt and the christian United States to the advantage of the former. He said "even Russia with freedom gave land to the serfs and Egypt loaned jewels!" Well done,

Egypt. Will some learned Hebraist tell us whether those jewels were ever returned?

Mr. Brockway, at the recent Convention of National Charities and Corrections held at Louisville, declared that our present prison systems are uniformly defective. He opposed pardons and favored compulsory education in prison.—Mr. Vaux of Pittsburg, discussing the above subject in the same convention, thought convicts needed trades more than studies. In his experience ninety per cent. of penitentiary criminals had had a common school education. He thought prison commissioners, not the courts, should fix the terms of confinement, and hinted that one fertile cause of crime was the unloving disposition of some wives and mothers.

An inquiring friend wants to know of the *Christian Union* what books to read that will prove Jesus truly divine, in order to counteract the doubts as to his divinity and resurrection caused by the reading of Renan. This paper recommends first Edmund Kirke's attempt at "Gospel Harmony" and then the Lives of Christ by Farrar, Geikie and Henry Ward Beecher. It seems to us that our exchange has failed to quote the best orthodox authorities. Why not commend the inquirer to the ponderous tomes of divinity that graced the libraries of the orthodox fathers. The trouble with the books just referred to is, that they are themselves given to arousing just such doubts in the minds of their readers. We are afraid that the medicine will aggravate the disease.

Perhaps the most important thing to do at the present time in the interests of clear thought is to show to the popular mind that the methods of Herbert Spencer and Emerson instead of being antagonistic complement each other. It is to show that the *intuitions* of to-day are worthy of profound respect, because they represent the accumulated *tuitions* of our ancestors. Our *insight* is the *sight* of those whose lives have been deposited in our own; and inasmuch as the deep subsoil of a western prairie is infinitely richer in vegetable possibilities than the leaf mold and vegetable deposits of this year, so is the great depth of intangible but *unconscious* subsoil of thought, feeling, and conscience in us, out of which our *conscious* thought, feeling, and conscience ever spring, infinitely richer than any surface harvesting that present sense and experience may bring to us.



A good book in these days is always in danger of being crowded out of mind by the fresh arrivals, long before it has gone out of date. It will be interesting to our readers to know that the little book of Mr. Simmons on the "Unending Genesis" published last year by The Colegrove Book Company, continues to attract the attention of the thoughtful. A recent issue of the *Clinton (Ia.) Herald* speaks of it in the following appreciative terms:

The design of the work, which is admirably carried out, is to show that the creation of the universe is still in progress. In clear and finished language, yet in a very nutshell, it tells a multitude of scientific truths and treats of various scientific conclusions relating to the genesis and phenomena of the myriad orbs of space, of the process of creation on our little planet, of light, of earthquakes and volcanoes, of sea and land, of the mental dominion of man, of the moral and spiritual creations, and so on. The book is charmingly written and exceedingly readable.

With the annual recurrence of the book-buying impulse that comes with the holidays, our readers will find it a book worth owning and giving.

Governor Butler of Massachusetts has been saying some very sensible things concerning public school-houses, as reported by a correspondent of the *Boston Herald*. He protests against the expensiveness of the modern building; he wisely objects to the "monstrosities of ornamentation done in pine lumber and plaster which go to make up the costly school-houses." He does not think that children should have a more ornamental place to study than the average home. All this is still more true concerning the costly modern church buildings. The unmeaning stucco, the flippant figures in fresco, and the glaring colors of the modern church interior, are great distracting influences during the church hour; while the cost to make such and keep them in decent condition, diverts the money that ought to be invested in ideas, and depresses the enthusiasm that ought to be enkindled by a disinterested purpose of reforming and ennobling the world.

The first *Church Year Book* of the season that comes to the editorial table from our Fellowship this season is the annual of the Channing Memorial Church at Newport, a good and substantial pamphlet of fifty-six pages, printed in large type on solid paper, with an attractive cut of the church embellishing the cover. It contains reports from the minister, the trustees, Sunday-school, ladies' work and Unity Club. It represents the first year's work of Mr. Wendte. After reading this book who will say that the modern minister has an easy task, or is in any danger of eating idle bread? We wish those

who are inclined to distrust the value of a church in modern life, would give this little annual careful study, remembering that it is only a successful realization of what the smallest Unitarian church in any community is trying, and to a certain extent is doing. After such a study we ask the skeptic to suggest what other organization now existing is prepared, with the same amount of time and money invested, to do more or better work for humanity. This little book is fertile in suggestions to ministers and trustees, and we doubt not can be readily obtained upon application to the pastor, Rev. C. W. Wendte, Newport, R. I.

W. J. Potter, in a recent issue of the *Index*, so well states the central inspiration and final synthesis towards which the higher movement in religious thought is tending, and for which it is the purpose and hope of this paper in some humble way to stand and to labor, that we are glad to reprint and commend it:

And this fact of parallelism of development between natural and human forces suggests finally the crowning point of the theme,—the unity of this energy, or power, or life that we find so thoroughly pervading both the world of matter and the world of man,—its unity and its substantial identity. Nature and man make, indeed, not two worlds, but one. In a large sense, nature includes man. One energy, one life, runs through both. Unity of force, unity of method, unity of aim or end, prove this, as science in various ways is every day doing, and have you not gone a good way toward proving against the allegations of materialism that the universe is pervaded by intelligent mind with an intelligent purpose,—proved, too, that the mental being of man is of the same texture as that which is mind or law in nature, and that he is to find his highest life by discernment of and conscious co-operation with nature's laws and purposes? Says Emerson (whose thought goes through and under most of the problems of our day): "Man is made of the same atoms as the world is: he shares the same impressions, predispositions, and destiny. When his mind is illuminated, when his heart is kind, he throws himself joyfully into the sublime order, and does with knowledge what the stones do by structure;" which, if I may paraphrase, means that the laws of the material universe, the laws of gravity, of chemistry, of geometry, which there in nature are an immediate though unconscious manifestation of the one primal and pervading energy, run up through all ascending forms of nature into the moral and mental consciousness of man. The conscious intellect gravitates to truth, gravitates to justice, as planet to its sun. Heart attracts heart, as the atoms in chemistry are drawn each to its own. In man, the laws of nature, which out there in material nature are unconscious, become perceptions, sensibilities, and conscious choice; instinct rises into volition; sensation opens into reflection; and the inward impelling energy is crowned as Person, with conscious sovereignty over matter and material forces.

Dr. Henry M. Scudder, of Plymouth (Congregational) church in this city, has set on foot a movement for a radical change in his evening service. He proposes in the first place that all seats be made free in the evening. In the next place a systematic effort is to be made to bring in outsiders, especially the working people who live in the churchless district between State street and the Chicago river. Then, to hold the people after they are once brought in, the character of the service is



to be modified. The regular meeting will be shortened and will be followed by a prayer-meeting in the Sunday-school room, where it is hoped to reach more directly all who are interested enough to remain. A chorus of a hundred voices is to be organized to lead the congregational singing. But, alas, the collection of noble songs now used by the church is to be abandoned for the "Moody and Sankey Gospel Hymns." And we fear that this indicates that the whole service will be brought down to the Moody and Sankey level.

Can not the people be drawn into a religious service without first degrading the service? We believe it can be done, and even if this be impossible it is an end worth failing for. What does it profit to go out and bring in the prodigal, only to feed him on husks in his Father's house?

In a note from Rev. T. T. Munger, the author of "The Freedom of Faith," received by the reviewer of that book in our issue of August 16th, occurs the following paragraph:

I think the greatest mistake ever made in the American religious world was the separation that divided the Orthodox and Unitarians. The ablest clergyman in my denomination in Boston says: "If there had been a truer exegesis at the time it would not have happened." I agree with him. In that case, Unitarianism would not have been what it is and Orthodoxy would not have been what it is; there would have been something better than either. Schism is a deadly sin; it is a denial of breadth and charity. Toleration has its limits, but they are rarely reached.

This is thought-suggestive, and challenges a new reading of the history of religious thought in America. We are accustomed to think that the Unitarian separation from the Orthodox ranks in New England nearly eighty years ago, was a most commendable movement of mind, eminently religious because it was a movement in the direction of intellectual integrity creditable to both parties. It could have been avoided only by a sacrifice of sincerity on both sides. Schism is never such a sin as duplicity or even intellectual timidity. Real toleration is always served by outspoken, manly independence. If we read history aright, there is far more breadth and charity in the world to-day on account of the consecrated "come-outers" from Luther to Parker, although each in his day did do violence to much that was tender, and embittered many a cup that would have otherwise remained sweet. The ploughshare of progress, like that of Robert Burns, turns down many a mountain daisy, it is true, but it makes possible golden wheat-fields. Be this as it may, we certainly respond to the yearning for breath and fellowship represented by the author of "The Freedom of Faith," and will try to extend the

boundaries of toleration so as to include every noble and sincere thing in humanity. We hope the genial words of Mr. Munger may sprout and grow in UNITY columns and elsewhere.

A recent number of the *Christian Register* contains a communication under the heading, *A Reply to Dr. Eliot*, wherein the writer, speaking in well-deserved praise of Dr. Eliot's long and faithful service, is pleased to say that he "has stood at the West during all these years amid a ferment of unripe thought and crude speculation." "The West" is a pretty large tract of territory for one man to "stand at;" but be this as it may, it is the "unripe thought and crude speculation" with which "the West" is credited, that most invites a bit of commentary. St. Louis will hardly recognize itself in the description, and even Chicago will forbear to laugh at a joke which is at the expense of both. If we mistake not, the "Concord School of Philosophy" (in Massachusetts) sent to St. Louis for its leading spirit, who also brought another along with him. A third lecturer was bred, if not born, in the Mississippi Valley, we believe. That unique publication, *The Journal of Speculative Philosophy*, came from west of the Mississippi. We doubt if in the whole country there was a greater stronghold of the anti-slavery movement, resting in the intelligence and character of the people, than in the northern counties of the Western Reserve. Oberlin College, which recently celebrated its half-century of existence, and which has been a noble centre of mental and moral influence, anticipated all the colleges of New England, if we mistake not, in the admission of women to its privileges, and in rising above the prejudice against colored students. We might add that, while not a few of Harvard University professors, if we remember rightly, were thinking to solve the great national crisis with a "Bell and Everett" ballot, Abraham Lincoln was finding very substantial backing in "the unripe thought and crude speculation" throughout "the West." There is one thing worse than unripe thought, and that is dead-ripe thought. The first is at least alive, and gives promise. When the writer of this paragraph left New England a few years ago to take charge of a church in one of the largest cities in Illinois, some good people at home asked him if there were "any Indians in the settlement." It seems difficult for the New England mind to "occident" itself, and to realize how rapidly the prophecy that Webster once made—



that the great Mississippi Valley would become the center of population and power in this country —has been moving towards fulfillment.

### KINDERGARTENS.

Kindergartens are popularly supposed to be schools for very young children, but in fact they represent a perfectly distinct educational idea, and a practically new method of human culture. Comparatively few people, even among the well-informed, understand what a radical new departure in education the kindergarten, system is. Most people see in a kindergarten simply a school for the very youngest pupils, a place where the little folks who are not quite ready for the primary school may be sent for a year or two to have them out of the way, and where they can be amused most of the time and perhaps taught their letters. But the genuine kindergartner, when this view is presented, gets as mad as the homœopathic physician does when somebody explains his system as meaning simply very small doses that at least do no harm. The true kindergartner is possessed by a theory. It must not be supposed either that it is a small theory or pertains only to a small part of education. It is rather a world-theory, pertaining at least to all that humanity is and does. The central idea of this theory is, as we understand it, that we should simply be Nature's assistants in the education of children. If a child were left alone as much as possible Nature would educate him quite thoroughly in some fashion. And what he learned of himself in such natural way he would always retain. Our mission as educators is first to study the natural ways in which a child learns, and then lend ourselves to him, walk, play, and work, with him and so teach him in his own way. This is the idea underneath all the kindergarten games. They all teach the children something useful while they are fascinating as plays.

Similar natural methods are being introduced more or less into all our schools. Children are taught to observe, think and study rather than to load the memory with "useful information." Kindergartens are increasing in all the cities and springing up here and there all over the country. The most remarkable instance of this sort of sporadic growth known to us is at Eau Claire, Wisconsin, and an account of the movement will be all the more interesting to the readers of UNITY when it is known that it is superintended by Miss Jenny Lloyd

Jones, a sister of our editor-in-chief. She received her training in St. Louis under Miss Blow and has evidently initiated a great work in Eau Claire. An association and stock company was formed there last June, and they have already completed a building which is described by the *Free Press* as follows:

The main part of the structure is 26x56 feet, and is three stories high including basement.

The first noticeable feature is the large and prettily furnished portico with steps descending into the street and into the play-ground. From this we enter into the work-room, a cheerful and beautifully lighted and finished room, 22x26 feet, having in the south wall a large recess window to be filled with plants and birds, and at one end of the room is a cheerful fireplace. The floor is laid in hard wood and the wood work of the walls is finished in gray penciled with terra cotta. Wide sliding doors lead on into the light and airy play-room which is 26x26 feet with windows looking out upon the grounds of the building. Corner wardrobes for little hats and coats. A stairway leads up to the second floor which is divided into a suite of rooms for the supervisor, and apartments for primary and student teachers. On this floor is the reception parlor, tastefully furnished and made cheerful by a handsome fireplace and mantle. In the basement is a large Ruby furnace with bins for coal and wood.

This is not only very creditable for Eau Claire, it is better than Chicago has done, and it is a significant movement. It means that a number of people up there have the courage of their ideas. Believing that the salvation of the race, for this life at least, depends upon education, and that education should not only begin early, but be in the right direction from the first, they have put their hands in their pockets and embodied their thought in a beautiful building and a corps of teachers worthy of it. We prophesy great good from this beginning, good to those who are of it and in it, and good to other people and places who may see their light shining.

D. N. U.

## Contributed Articles.

### BURIED TO-DAY.

HATTIE TYNG GRISWOLD.

A little child in the churchyard gray,  
Beneath the roses and mosses,  
Green o'er the little mounds at its side  
A larch tree its wild arms tosses.

Often and often the mother will come  
To sit by its side in sorrow,  
Praying and hoping through all her tears  
To meet in a glad to-morrow.

Buried to-day, in a trusting heart  
A love once warm and glowing,  
Killed by a winter of cold distrust,  
And buried beneath its snowing.

Often and often a mourner will sit  
By its side in tearless sorrow,  
Knowing no resurrection will come,  
And hoping for no to-morrow.



## "THE LAST ATHENIAN."\*

AUBER FORESTIER.

Every friend of "freedom, fellowship and character in religion" should hail with profound satisfaction the announcement of a new edition of this wonderful work, which is one of the most remarkable and significant historical novels ever written. Its first appearance in America was due to the enthusiasm of Fredrika Bremer, who called the attention of the translator to the work and its author, and who believed the American public she so dearly loved, to be especially capable of appreciating both. She was right, and the English version is destined to attain still wider popularity here than it has as yet known. Above all it should be read and its circulation promoted by every Unitarian, every earnest thinker throughout our land, for its keynote is freedom.

The Last Athenian is a powerfully dramatic story, with a plot full of thrilling interest, and characters drawn with a master's hand. It gave the first vigorous impulse to liberal thought in Sweden, indeed in all the Scandinavian countries, and the shafts aimed in it at the evils of tyrannical, dogmatic decrees and the dangers of placing undue power in the hands of a bigotted priesthood, strike home to modern as well as to ancient times. The author, Viktor Rydberg, who was born in Jonkoping, Sweden, December 18, 1829, is a man of rare genius, profound erudition and superior judgment, and many bright spirits, among them our own Scandinavian missionary, the poet-preacher, Kristofer Janson, were first guided to independent truth-seeking by him. More fully than is often the case with any one work, The Last Athenian represents its author's intellectual and spiritual tendency, and gives voice to his religious views, which are based on intelligent investigation into important theological and ethical questions. We find in it also a vivid portrayal of the events, manners, customs and daily household life of the period which it describes, clothed in language of such beauty and purity that it is not surprising that the author has been pronounced the foremost prose stylist of Sweden. The English translation is a peculiarly happy one. Mr. W. W. Thomas, Jr., having lived many years in Sweden, first as United States consul, afterwards as minister, is thoroughly at home in the Swedish tongue, and displays a fine appreciation of the style and thought of the original. The English translation is dedicated to the editor of a prominent journal of Sotborg, S. A. Hedlund, "the Swedish Chrysanteus, a European republican, the true friend of America in her darkest hour, and a knight *sans peur et sans reproche*."

The scenes of the romance are laid in Athens, the bulwark of heathendom, in the time of Julian the

Apostate. It was the period of the struggles between the Homoio-ousians, who believed the Son to be of *like* but not the *same*, essence as the Father, and the Homo-ousians, who believed the Son to be of the *same* eternal, divine essence as the Father, these two chief sects of the Christian church of the fourth century, separated in name but by the small letter "i," yet in spirit and deed so embittered and violent the one against the other. The so-called Christians often showed anything but a Christian spirit in their dealings with their fellow-creatures, while the enlightened philosopher Chrysanteus, the hero of the book, the champion of freedom, justice and morality, the true friend of humanity, the earnest truth-seeker, although not bearing the Christian name, purified from hatred those who had been embittered by the intrigues and hypocrisy of the priesthood and prepared the way for the spread of the true spirit of Christ. Eventually he united his efforts with Theodorus, a noble Christian, and they two worked together for the cause of exalted freedom. The daughter of Chrysanteus, his sympathetic companion, his joy and pride, the fair, noble-hearted Hermione, was well-versed in the teachings of her forefathers, and her poetic mind was peculiarly fortunate in its delicate interpretations of the ancient Grecian myths. In the hour of dire affliction she became oppressed with gloomy doubts regarding the "nature of that Power which rules the world and the fate of men, and felt that, if the problems of life were to receive a solution that would satisfy the heart, there was need of a firm faith in the all-loving Father in heaven." She had detested what she had known of the dissensions and cruelties of the Christian church, and yet when the true Christ was now presented to her she felt that in his words, his life, his mission, she had found the highest possible proof of divine wisdom and love. She learned how love may exist without a heart to respond to it, how the soul may be uplifted and strengthened by living for others, without thought of one's own happiness, and she was all the more deeply impressed because her mind was not clouded by any previously conceived false image. She long shrank from openly declaring herself to be a Christian, partly because she feared it would grieve her father to have her do so; but she found him well prepared for the change in her, for he had learned that Christianity, like philosophy, bore the eternal truth in its bosom, and that the former could accomplish more for mankind than the latter. "I have found," said he, "that there is a philosophy for the whole human race, and that the highest truths, the warmest love for the true and good, can be implanted in the most ignorant human breast. If this be Christianity, which I doubt not, it stands in the ranks of the oppressed by the side of those who fight for reason, freedom and human worth." Chrysanteus fell in battle, defending the brave little band of Christians that had gathered about his friend Theodorus, to whom he had exclaimed: "Let us fight and die together. Our cause will find other and stronger

\*THE LAST ATHENIAN. Translated from the Swedish of Viktor Rydberg by W. W. Thomas, Jr., United States Minister to Sweden and Norway. Large 12mo, pp. 555. Cloth, \$1.75. Paper, \$1.50. T. B. Peterson & Brothers, Philadelphia, 1883.



champions, if not in these times, at least when ages shall have rolled over our graves." Hermione became a victim to the persecutions of the so-called orthodox; Theodorus lived to form "one of the links in that chain of Protestants which runs through the time previous to the event called the Reformation—the pickets of the congregation of Christ in its great strife with the priest-church."

With far-seeing vision Rydberg declares, in conclusion: "A new day has now come. Antiquity and Christianity pervade each other, their truths are wedded in one harmonious whole, and the cause for which the last Athenian fought the fight of despair, the cause of freedom in politics, science and religion, still fights on, no longer in despair, but with the certainty of victory."

### THE IMPORTANCE OF THE "WHENCE" AS WELL AS THE "WHITHER."

ROBERT COLLYER.

At a meeting of the Yorkshire Archaeological and Topographical Association, held during the sojourn of Mr. Collyer in England, on taking the chair, Mr. Collyer gave the following address, as reported by the *Unitarian Herald*:

He said it was one of his reasons for crossing the sea this summer and visiting dear old Yorkshire that he should be able to meet the gentlemen of that Society, and to say some word, if he found the chance, touching the thankfulness toward the fathers and founders of it, and his deep and true pride in the work it had already done. In thanking the Society for the honor conferred upon him that day, he could hail the growth of the society in numbers and enthusiasm, and in the means to carry on its works as full to the brim of encouragement to those who would fain see the county of York take the very first place in the noble work of searching through her ancient records and preserving them, and preserving them right where they belonged, of giving them to the world in a form worthy their importance, and so working onward toward the great purpose they all nourished in their minds of preparing the materials at least for a history of the county which would leave nothing to be desired; so that when their children, in what some one had called the Greater Britain, should go to the great libraries in New York and Boston, in Sydney and Melbourne, and say, "My people were from Yorkshire, I want to look over a history of the country," the librarian should not say, as he must say now, "There is no such history, but if you had come from Rutland or Dorset we could have fitted you out." That society had a grand work to do also in watching for such treasures as were hidden away, and when they appeared securing them from harm. This great county still held plenty of treasure that had not yet been explored, and this society might do good work in looking after such treasure, and in standing guard over such things as they appeared, so that they should not vanish again or be destroyed, but be gathered into museums and be counted at

a worth it may be money could not buy. Was it not Herodotus who told them what the Egyptian priests said when he went to see them? "You Greeks have neither the antique knowledge nor the knowledge of antiquity." Well, there was danger within the minds of men now living that some such reproach might fall on the men of Yorkshire touching their ancient home. The vast advance the country had made in wealth and industry in the last hundred years and the pride of the modern spirit touching its own achievement, made the great majority heedless, as indeed they were still, of that past which held the present most surely in its heart, and left them, so far as their insight went, like Melchizedek, without father and mother, and without descent. It was the proud distinction of that society, and others of the same tenor all over the kingdom, to have challenged this spirit, and abated this pride, and so to abate also in some measure the trouble of men like the old miller at Ilkley, who said to him sadly many years ago, "When I were a young fellow I thought my old father were a fool, and now I believe my son thinks I am a fool." (Laughter.) We found they were no fools, these fathers of ours, when we touched the fragments that remained of what they had done in the right spirit, but men who could shame us in some things and equal us in most, allowing for the poorer, and ruder time in which they lived—men they might well be proud to call their fathers, whether they lived in the Old World or the New, and who were not content with what contented some of their children, but put a measure of their religion into carven stone and tempered lime, into joiner's work of wood that had stood the racket of half a millennium and still stood firm, and who created an antique beauty out of their own heart and vision we were content to follow. This would have been lost but for a few men of a former age who were their true fore-elders, and it was to be restored in this age. Greatly through their pure devotion they had to show the new generation how these treasures from the old time were no more

Routh of auld nick-nackets,  
Rusty airn caps and jingling jackets,  
Wad hold the ridings three in tackets  
A towmont gude.

There was hardly a fragment left to us of those old times—not a torn leaf from a parish register, not a bit of carven oak or stone, not a rude implement fashioned by the village blacksmith, his own ancestor—(laughter)—not a shard of painted glass in an old window, not a proverb still unwritten on the lips of the people, not a legend hidden away at the fireside, not a word that was old when Chaucer sang, and which still lingered on the rustic tongue, that they might not rescue and restore again to something like a warm and fluent life full of gracious meaning. (Applause.) Men of their country, like Dodsworth and Thoresby and the ever honorable Sir Thomas Fairfax said, "We will take care of the bones at any rate, and see what may be



done with them; they are worth more than their weight in manure; we will take care of the bones;" and now we found human life of ours in them all, and could do much more than they dreamed of who despised such things, to restore the life of the old centuries, and make it one with the new. They had to work alone, too, these fore-elders here in Yorkshire, and at the best claim some kinship with the great parent society in London, and were subject to that irritability, that distemper of the temper—should he say?—which seemed once to be the common lot of poets and preachers, and antiquaries. That splendid series of volumes which the society had printed proved how nobly they had mastered that old weakness they read of when every antiquary went about, as was said in the States, "with a chip on his shoulder;" and if they could come back, read the society's record, and see them on a day like this, he thought there was not one of them who would not say, "How good and pleasant a thing it is for brethren to dwell together in unity." It was a great thing to be able at once to unite together and to agree so perfectly, and especially for Yorkshiremen to do this who had never taken the first honors, he felt free to say, being one himself, either for placidity or a honeyed sweetness of temper. That was a guarantee that the work they had to do who stayed on the old sod and they had to do who were far away, and would fain lend a hand or a finger—that the work they had to do in clasping the great old country about with the zone of 2000 years would be done in a right good fashion. They would not tear the book in disputes about the binding. Their brothers in America had been so busy that they had no time for asking who were the fathers, and what meanings lay within their life. When people went West from New England or New York, and grew rich in the West, their children came back to hunt up the old homestead, and the old well and orchard, and the water in that well was very sweet to them, and the apples in the old orchard. That was the first step. The second was over here, to hunt up the old parish registers and the town and county histories, and so to find out where they belonged, for "whence?" in our time has come to be quite as pregnant a question as "whither?" They would ask the question who hailed from the grand old county of Yorkshire, and others of a like purpose. They would come from Canada, from America, from Australia, and from the islands of the sea. He heard Englishmen say here that the great old mother must live presently in her children, for her own day was wearing on to the afternoon. He did not believe one word of it. The selfsame thing had been said time out of mind, and always the genius of England had proven it not true. There was no reason in the nature of things that England should not endure while the world endures and always take a foremost place.

An idler is a watch that wants both hands;  
As useless if it goes as if it stands.—Cowper.

## Conferences.

### THE MINISTERS' INSTITUTE.

The Fourth Biennial Session of the Institute was held in Lowell, Sept. 24th to 28th. About 175 ministers were in attendance, the guests of the First Unitarian Society, Rev. J. L. Seward, pastor.

The opening sermon was delivered by Rev. John W. Chadwick, on Monday evening.

Tuesday a.m. at 9 o'clock, Rev. Wm. P. Tilden conducted the devotional meeting, taking for his theme a thought suggested by Mr. Chadwick's sermon, that God is in us working for righteousness, as well as in the outer world working for material perfection. Mr. Tilden was in his happiest mood, and showed how lightly the weight of years may rest on a noble mind.

Rev. Dr. Hale, Benj. F. McDaniel, Lyman Clark, and F. L. Capen contributed to the discussion.

At 10 a.m. began the more formal meetings of the Institute. Owing to the death of Dr. Bellows, to which Rev. Jos. H. Allen, president *pro tem.*, feelingly and beautifully alluded, and the removal of Rev. Geo. A. Thayer, the late Secretary, a new organization was effected, by the choice of the following officers:—

President, Rev. E. E. Hale, D.D.; Secretary, Rev. Benj. F. McDaniel. Executive Committee, Rev. Jos. H. Allen, Rev. F. G. Peabody, Rev. Grindall Reynolds, Rev. H. H. Barber, Rev. W. H. Lyon, and Rev. S. B. Stewart.

On taking the chair Dr. Hale reviewed the history of the Institute, and reminded the members that they were there for study. He appealed to them to put more hard work into their pulpit preparation, and to cultivate more that studious habit which was the glory of the elders in our body.

Rev. Jos. H. Allen then read an essay on

#### "THE RELIGIOUS CONCEPTION OF UNIVERSAL LAW."

The speaker traced the development of this conception from the discovery of gravitation by Galileo in the pendulum and the law of falling bodies, through the larger reaches and more splendid conceptions of Kepler, who established the mathematical ratio between space and time; through Newton's grand generalizations, confirmed by almost superhuman patience and labor; through Laplace's nebular hypothesis and the Daltonian laws of chemistry, to Comte's Positive Philosophy.

A nexus of correlated thought runs through all these discoveries and systems, leading up to the conception of universal law. Mr. Allen separated the kernel of truth from the thick crust of fancy in Comte's system, and regaled his hearers with some interesting personal reminiscences of that thinker. His contribution is a pure intellectual conception of the universality of natural law. Religion, like science, must begin with and rest on fact—the ultimate fact.

But religion cannot stop with the bare conception of the universality of natural law. It must superimpose on this the moral sentiment. For after all, the moral consciousness of man is the solvent of the enigmas, the revealer of the mysteries of the universe.

This is but a meagre outline of a very remarkable and



searching paper, but your readers will be consoled by the fact that it is shortly to appear in the author's third volume of religious history.

At 12 o'clock Prof. Josiah Royce delivered an essay entitled,

## "WHAT IS AN ERROR?"

It crossed the mind of your correspondent that with most people it would not require an hour and a half of the hardest thinking to determine this seemingly simple question. To them an error would be the contrary of their belief; and by this short and easy method, all the religious, philosophical and scientific systems are sustained.

But Prof. Royce dismissed this method, and led his hearers by a longer road, but a truer one, to some clear conclusions. He pointed out the common fallacies in men's judgments concerning their own mental states, their judgments concerning others, and their judgments concerning matters of fact and experience. An error is a lack of agreement between opinion and fact,—a judgment that does not agree with its object. There is often a wide difference between what people say and what they declare afterwards they meant to say; between their impressions of others and the real thoughts and acts of the objects of their judgments; between their statements of events and experiences and the real sequence of these.

In our finite state, subject to illusions, and knowing the thoughts of others and the natural world only representatively, absolute freedom from error is impossible.

It is possible to Him only who completes in His all-seeing eye the fragmentary glimpses of truth and natural fact attained by us.

The essay was one of great acuteness and large grasp, full of fine analysis and lighted up by a genial humor.

## THE AFTERNOON SESSION

was devoted to business and a discussion of the essays of the morning.

By invitation, Prof. Royce made a brief recapitulation of the points of his paper. "In order that error may be possible, there must be absolute truth. All imperfect human judgments are completed in a perfect judgment. This gives us a doctrine of the world as a whole, an absolute unit, which is also a living thought."

The discussion was continued by Revs. I. C. Beach, T. D. Howard, Albert Walkley, Robt. Court of Lowell, and others. Rev. Jos. H. Allen, by request, spoke in explanation of points in his paper, carrying its conclusions further, as did Prof. Royce in his talk, in the ontological direction.

## THE EVENING SESSION

was devoted to a consideration of the needs of our public worship and methods by which it may be improved. Rev. W. H. Lyon and Rev. E. A. Horton read essays favoring the use in part of liturgical services. In strong terms they pointed out the barrenness of our plain congregational order, (a misnomer, since the congregation has little or no part in it,) and the loss we suffer both in the spirit and the body of the church thereby. Both speakers would throw proper guards around the use of liturgy, and give the chief place to the sermon. Ritual must be crowned with extemporaneous prayer. For the uses of liberal churches it

## MUST BE BRIEF,

not dogmatic, flexible, and open to the free introduction

of new elements to meet growing thought and new experiences. Such may in time be formed. A brave and robust pulpit, it was held, is the best surety that this need will be met. Rev. Brooke Herford, after faithful use of various forms, preferred free prayer. In this matter we ought not to try to compete with the liturgical churches. Enrichment of the service will come from greater care and devotion in the preparation for all parts of it rather than from additions of borrowed ritual. And if a liturgy is to be used, the laity ought to settle the question.

Rev. John W. Chadwick said that he had discontinued the use of vesper services and had fallen back on congregational singing. He was in the habit of introducing into his services poetry and

## SELECTIONS FROM OTHER SCRIPTURES

than the Hebrew and Christian as the occasion seemed to require, and so gained greater variety and enrichment. He did not believe in any form of prayer that was not the expression of real personal worship.

Mr. Hapgood Wright gave his voice decidedly against a liturgy, and believed that Unitarians generally were in sympathy with him.

Rev. Dr. Hale closed the discussion with some remarks on the superficial liking for liturgical services wherein the chief element is music, and spoke in favor of any form that is the expression of a real reverence.

Wednesday a.m. the devotional service was conducted by Rev. Brooke Herford, who led the thoughts of the company along the lines opened up the previous evening. The Revs. F. W. Holland, J. H. Allen, W. R. G. Mellen, H. F. Bond and W. H. Fish, Jr., continued the discussion. At 10 a.m. Rev. J. H. Allen, President *pro tem.*, introduced the Babu Protab Chunder Mozoomdar of Calcutta, member of the Brahmo Somaj.\*

At 12 o'clock Dr. F. H. Hedge delivered an address on LUTHER, HIS CHARACTERISTICS AS A THINKER AND AS A MAN.

The speaker was here on his own field *facile princeps*, and he held his delighted audience for an hour and a half. It was a lecture-room talk of a professor with his pupils,—a string of Luther-gems on a golden thread of comment, such as no reporter can adequately reproduce.

The afternoon session was devoted to a discussion of the morning topics, Rev. J. H. Allen offering some remarks on the points brought out by Mr. Mozoomdar, who was asked to give a view of the outward aspects of

## INDIAN LIFE AS AFFECTED BY BRITISH RULE.

He thought that this was in the main wise, but above all its disadvantages and evils stood the great fact that the advent of Christianity was the regeneration of India. He also defined the Buddhist's Nirvana as the absence of passion, or desire, not the extinction of existence.

Dr. Hedge spoke of the literary benefits to the world in the English conquest of India. The vast wealth of Oriental thought had been opened up by European scholars, and the meaning of the Vedic religion made more clear to the Hindoo mind itself, while this religion had been brought into the family of great faiths.

Thursday, 7½ p.m., Rev. Henry A. Miles delivered a discourse on "The Providential contrast between

\*An abstract of the Oriental speaker's address, sent by our correspondent, is omitted for want of space—ED.



## TRADITIONAL BELIEFS AND FRESH INSPIRATION,"

bearing his hearers still higher on the tide of progressive thought. The old altar, he said, served man in his day of spiritual infancy, but this longing for a new altar marks the growth of his soul. All creeds and churches are temporary aids to the mounting spirit; hence to be tied down to any of them is an arrested development. Heretics are the advance guard of truth. Jesus taught and lived the religion of serving, not that of mere adorning. The devotee of the old cries "Lord, Lord;" the servant of the new altar looks well to the weightier matters of the law.

The praying soul is needed, but its face must be turned forward and upward to the "new heavens and the new earth, wherein dwelleth righteousness."

Dr. Miles is evidently not too old to stand before our ministers' college as a teacher of the teachers.

Friday at 9 a.m., a devotional meeting, led by Rev. F. W. Holland, and participated in by Revs. Abbott, Woude, Capen, Badger, Howard, Osgood and Mellen.

At 10 a.m. Prof. G. Stanley Hall delivered a paper on Education. He advocated Froebel's system of primary education and contrasted some of our methods with those of Froebel and Pestalozzi, evidently to our confusion. He stated that the first step in physical training is to develop bodily unconsciousness,—bodily self-consciousness being the cause of many and dire evils. So the first step in mental training is to develop

## MENTAL SELF-FORGETFULNESS;

intellectual self-consciousness being one of the greatest hindrances to true education. These positions he freely illustrated and worked out. Education must be quick with the leaven of reform, and it must make for the highest practical ends. The end of the world is morality coming to realization in highest ethical conditions; so the end of the individual is character. Whatever will best contribute to these great ends is education.

This, I need not say, is a very meagre outline of an original and masterly treatment of a subject of which the author is well known as a competent teacher. If he could so instruct the school-teachers of this country as he did the Institute, we might confidently look for a new dispensation of wisdom and grace in them and more wholesome results of their work, the faithfulness of which no one doubts. Rev. J. H. Morrison, D.D., followed with a paper entitled

## "GREAT POETS AS TEACHERS

and Interpreters of Religion." I can only forestall its full publication by a few lines. Our highest truths, he said, do not come by logical processes, but by internal experiences. The poets and idealists have stood at the head of all lines of human progress. He selected four great poets as illustrations of his theme, Dante, Shakspeare, Goethe, and Jesus, each of whom, in a way peculiar to himself, showed the potency of a high ideal and the supremacy of the divine elements of humanity.

Dante in his Divina Commedia, Shakspeare in his plays, Goethe in his Faust, and Jesus in his parables and precepts, showed the power of poetic genius to raise high the ideal of mankind, to solve the enigmas of his life and destiny, and to inspire him with a divine spirit in realizing his visions and hopes.

The afternoon session was devoted to a discussion of

Prof. Hall's essay, participated in by Messrs. McDaniel, Lyman Clark, Seaver, Barber, Court, Noyes, Bond, Hale, Trask, Miss Mary F. Eastman, and Prof. Hall himself.

In the evening the ladies of the Unitarian church gave a

## RECEPTION TO THE VISITING MINISTERS

and other friends in the vestry of the church, which was lubricated with music and refreshments.

Rev. Dr. Hale introduced Rev. S. A. Steinthal, of Manchester, England, who spoke in warmly congratulatory terms of his visit to this country and of the deep impression its greatness and still greater promise had made upon him.

Thus closed a memorable meeting of the Institute. Home went all with heads and hearts full. B. F. M'D.

## Notes from the Field.

KANSAS CITY.—Rev. J. A. Savage, of Nantucket, has been invited by the Unitarian Church of this place to come and see them with a view of settlement. He has accepted the invitation.

BANDS OF MERCY.—There is a good resolution for private use as well as for public organization found in the pledge which this society offers its members:

I will TRY to be kind to all harmless living creatures, and TRY to protect them from cruel usage.

MICHIGAN.—The Unitarian church building at Saginaw is fairly under way.—The new church at Mt. Pleasant will be dedicated Tuesday evening, the 16th.—Rev. J. F. Gibbs has begun his work under most favorable auspices at Grand Haven.

WHEELING, W. VA.—Rev. Hugo J. Eisenlohe, of the Class of 1883 in the Meadville Theological School, received a unanimous call from the large liberal German congregation at this place, and has settled there since the first of October. The field thus opened is a large one, and the opportunities are great. We hope and trust that the workman will prove equal to the demands upon him.

MEADVILLE.—The Theological School opened with seventeen students, one coming all the way from Puget Sound. Professor Tunis is to take the department of Hierology left vacant by Professor Bixby. Rev. Mr. Blass, the father of the Unitarian minister recently settled at Jackson, has been selected by the German constituents of the school, as instructor in German. Mr. L. G. Wilson, of the last class, after having taken unto himself a wife, has entered hopefully upon his labors at Leicester, Mass. His classmate, Hugo G. Eisenlohe, has been settled over a church at Wheeling, as mentioned above. Rev. R. W. Savage, of Mt. Pleasant, Mich., has recently been reviving old associations at this School of the Prophets.

ARKANSAS.—The governor of this uncombed, partly reclaimed, and half-settled domain of boundless natural resources, has been to Louisville, to try on a suit of clothes made out of cotton that was picked in an Arkansas field, five hundred miles away, forty-eight hours previous to his appearance on the Exposition platform. We doubt not but that the governor returned with not only a new suit of clothes, but with a bundle of new ideas, that will make him



an efficient co-laborer in the cause of progressive religion and ethical culture with our solitary UNITY subscriber in that state, who accompanies her annual subscription with this pathetic confession:—"I have been trying to *lend* my paper in this community, hoping to obtain another subscriber, but thus far have found but one person willing to read it."

BOSTON.—The "Old South Historical Lecture Course" inaugurated by Edwin D. Mead, previously mentioned in these columns, has proven a great success. A correspondent informs us that at the last lecture "the old meeting house was packed and the doors had to be shut, turning a hundred young people away." The ever generous and wise Mrs. Heminway has already determined to maintain a similar course next year, and Mr. Mead is at work arranging the programme. "It is likely," our correspondent adds, "to become a regular institution in Boston, and there are indications that other cities will copy. This may prove a real 'new departure' in the way of giving political and historical instruction to the rising generation, a matter of great importance here in America."

—The new movement of W. G. Babcock—the Appleton Street Chapel, is prospering with some unique features: a five minutes sermon to children at two o'clock at the opening of the Sunday-school work, and a fifteen minutes sermon to adults, at three, to which all the children are glad to stay. The Warren Street Chapel, where Mr. Babcock labored for eighteen years, is also flourishing, and hopes soon to find a new minister.

CHICAGO.—The Sunday-school work of the four Unitarian societies starts out this year in a more systematic and prompt fashion than before. The union teachers' meetings at the Channing Club Room were resumed on the second Monday in September, and have been well attended. The general course of lessons runs parallel with Mann's "Studies of Jesus," and this manual is in the hands of teachers and adults. In order to bring the lessons more pointedly before the children, Mr. Utter has undertaken to prepare a slip of six questions upon each lesson. The first two questions are for the smallest children, the next two for the middle classes, and the last two for the adults. These slips are put into the hands of the children, and give an incentive to home study and conversation as well as a direction to the class talk. With the exception of a few gifted, self-reliant and hard-working teachers, who will always find it more profitable and congenial to go their own way, all the Sunday-school workers in Chicago are following this line.

—The first meeting of the Women's Unitarian Association, held at the Church of the Messiah, quite equalled in attendance and spirit the meetings of last year.—Two or three of the wealthiest people of Chicago, Messrs. Drake, Palmer, Armour and others, recently fed six hundred of our hungry newsboys with a picnic dinner. An *Exchange* says that other Chicago men "are anxiously seeking opportunities for wisely investing a part of their funds for the good of their fellow-creatures." We hope it is so, and trust none of them will be disappointed in their search.

Can there be any greater dotage in the world than for one to guide and direct his courses by the sound of a bell and not by his own judgment and discretion?—*Rabelais*.

## Unity Club.

### THE BIBLE AS LITERATURE.

We have held the following interesting note from Prof. Thom in hand for some time, so that we could examine the series of books he refers to. We are obliged to the professor for calling our attention to the "Cambridge Bible for Schools," which is certainly a most attractive and valuable series of books. But we think our correspondent has hit upon the most attractive volume in the series. Certainly Dr. Plumptre's work deserves all that he says of it. Many of the others indicate a theological bias, justifiable, indeed necessary in the theologian or the commentator, that will prove a hindrance if not an offense to the student who desires to approach these books as literature, and to learn their literary value. Indeed the form of Dr. Plumptre's "Ecclesiastes" will in most cases defeat this end. The text itself occupying but a small fraction at the top of each page, frequently but a single line, the remainder of the page being occupied by notes that seem formidable from the great number of references, citations in fine print, Greek and other foreign texts. We still think that the "Rolfe Bible" in twenty-five or thirty handy volumes is a *desideratum*. Prof. Rolfe or some one working in his method could eliminate from Dr. Plumptre's remarkable little book on "Ecclesiastes" at least one-half the matter, thereby making room for better type, a few illustrations, and double its uses as a culture-tool. Nevertheless we commend the letter.

EDITOR OF UNITY—Dear Sir:—I observed in the number for September 1st of UNITY the following editorial note: "Now that Prof. Rolfe has completed his Student's Edition of Shakspeare, \* \* \* can he not be induced to do a similar work for the several books of the Bible? Let them be edited as literature and from a literary stand-point."—As I infer from this that you are not familiar with the *Cambridge Bible for Schools*, I beg to call your attention to it, and feel sure that the readers of UNITY will be glad to have it in their hands. It is true that I form my opinion from one specimen only: *Ecclesiastes*, edited by E. H. Plumptre, D.D., but that specimen is certainly remarkable, and if it is characteristic of the whole series, UNITY would have no reason to complain of any 'dogmatic environment.' Dr. Plumptre seems to have drawn upon the whole range of literature, ancient and modern, in his illustration of the text, and the Appendix, in which he brings out the parallelisms, in succession, between 'Koheleth' and Shakspeare, Tennyson, and Omar Khayyam, is a notable instance of what results may be obtained by combining special and general literary study. Neither Mr. Rolfe, admirable editor as he is, nor any other critic untrained by long years in that special study, could produce such a piece of work as this *Ecclesiastes* of Dr. Plumptre. I am sure you would like it. Macmillan & Co. sell the series, which is published by the "Syndics of the University Press" of Cambridge University, England.

Very Respectfully Yours,

WM. TAYLOR THOM.

Hollins Institute, Roanoke Co., Va., Sept. 11, 1883

### MILES STANDISH DRAMITIZED.\*

There is a double uniqueness in this little pamphlet that highly commends it to Unity Clubs. One is the attempt, which seems to us altogether successful, of adapting this, the most interesting of New England love stories, to the stage. This is done with scarcely any mutilation of Long-

\*RIVERSIDE LITERATURE SERIES, NO. III., The Courtship of Miles Standish, by Henry W. Longfellow, arranged for school exhibitions and private theatricals. Houghton, Mifflin & Co., Boston. pp. 44, 15 cents.



fellow's text, except the bracketing of the descriptive portions in smaller type, in which shape they serve as admirable stage directions, and the addition of clear but brief descriptions of the necessary stage costumes and properties. It ought to tempt some of our "Unity Club" circles this winter to make a venture in this direction. Private theatricals are both pleasing and profitable, but we have never known any good reason why the attempts of our young people in this direction should not be made upon a text that has some literary merit, instead of wasting time and talent, as is so often done, upon absolutely inane stuff.

The second unique interest in this book is found in the fact that it represents one more concession to the public demand for cheap literature of a good quality. Ten numbers are already issued; three from Longfellow, two from Whittier, one from Holmes, and four from Hawthorne; all of them un mutilated fragments of the most permanent portions of American literature. They are admirable for club work, popular reading, and why not for Sunday-school libraries? By adding a manila cover they would be quite durable, and would serve as the *open sesame* into the fields of literature, each part offering not too much reading for a week.

#### CHEAP LITERATURE AGAIN.

18 VESEY STREET, NEW YORK, Sept. 19th, 1883.

EDITOR OF UNITY, Chicago, Ill.—My Dear Sir:—Thanks for your good words concerning the Elzevir Library. If you have not known that it was not low prices that caused the disasters with which I have met, you ought to take the necessary steps to discover the cost of book-making, for it is a shame to put the imputation you have upon such literature. You surely ought to know that failure, or the probability of failure is about as bad a reputation as anything could have. "Sinbad the Sailor," which you noticed as priced 2 cents, costs just about six-tenths of a cent to make it; cannot I afford to sell it for 2 cents? and ought it not to be free from such an imputation as you have placed upon it?

Yours truly, JOHN B. ALDEN.

We are sorry if we did Mr. Alden or his work any injustice in our notice. We have tried hard to believe in the legitimacy of his work, as we have frequently intimated our interest in any movement looking towards bringing the best reading within reach of the masses. But one thing is certain: from some cause or other financial failure has followed his ventures thus far, and that, too, in the last instance, of the most deplorable kind. For it carried away the hard-earned earnings of working and struggling people, men and women who took stock in his company not because they had means to invest, but because they had interest in culture. All over the country such were induced to take shares in a company that failed almost before it was started.

We have no disposition to impugn Mr. Alden's business integrity; but we must condemn as vicious methods the risking of other people's money in hazardous speculations. A man has a perfect right to take great risks with his own money, but the managers of a stock company ought to be held responsible by conscience if not by law, for the wise administration of the funds of the smallest stockholder.

Rev. J. C. Learned, of St. Louis, has issued a catalogue of his Sunday-school Library which is unique in offering first a list of some hundred books which he calls "standard," an acquaintance of which will give a good knowledge of "the best that has been said and written in the world." The in-

troduction to parents and teachers is so timely a word to "Unity Club" workers that we give it entire, and hope many of our members will be moved to send to St. Louis for the list. In so doing don't forget the postage stamps:

A glance at this catalogue will show that the principle of selection has been not to INCLUDE but rather to AVOID what may be called "Sunday-School Literature." Such reading for young people is usually cheap, poor and tiresome, or if sensational, as it sometimes is, then unwholesome and pernicious.

The introductory list contains a considerable number of Classics—books on which the world's judgment has been passed—with which all children should have some acquaintance. They have entertained, instructed and influenced men in the past, and are not likely to be forgotten. But besides Fairy Lore and Hero Stories, with their imperishable charm and value, an attempt is made to lead the young into fields of Science and History, and by the help of authors of established reputation and pure style, to illustrate the true principles of Home and School and Social Life.

Whoever grows up to be familiar with the somewhat more than one hundred books which are placed first in this library will have a good knowledge of literature of "the best that has been said and written in the world;" will have inexhaustible resources of thought and delight; will look out upon nature with a sense of its marvellous order and beauty, and will find in human life those invaluable laws of conduct by which sorrow and loss come to him who does evil, and joy and peace to the brave, to the virtuous, and to the upright in heart.

In concluding this notice, let it be remembered that, to make any library yield its best results to the young, those older, the parents themselves, must show an interest in the selection of books, and often walk with the children in the path of their reading and inquiry.

The following questions were handed the editor of UNITY some time since. Can any member of our circle answer one or all of them?

1. What did Phidias say when asked why he finished so carefully the back of a statue which was to stand against a wall where no man could see it?
2. What great artist was called "the man of three souls," and why?
3. What king of modern times said "he would change his kingdom for a pair of shoes of good running leather," ran away and could not be induced to return to his throne?

The subject of the Chicago Unity Club for March 26, 1884, which the printer cruelly mutilated in our last issue, should read: "Odysseus disguised in his palace.—The beginning of the end. (Odyssey XVII.—XX.)"

## Correspondence.

During the summer vacation, through the generous help of the A. U. A., three of the Meadville students engaged in missionary work in the Western field, under the general direction of the Secretary of the Western Unitarian Conference. Miss Marion Murdoch worked in the vicinity of her old home in Iowa, Miss Mary Godden in a similar manner in Wisconsin, and Mr. Peirce in connection with Missionary Powell in Nebraska. In this way valuable experience was acquired by the students and we are sure some good seeds were sown. One interesting fact has been developed, namely, that the West is ready to listen to women missionaries when they have anything to say. Both of these women testify that "not one word of discouragement was given on account of sex." Our readers must be interested in these experiments, so we have invited these missionaries to speak through these columns.



## IOWA.

EDITOR OF UNITY:—At the Keokuk Conference it was stated, I believe, in speaking of the needs of the West, that there were more workers than places. This remark occasioned some little controversy at the time. The question naturally arose, How can we make the places without the workers? Northern Iowa is full of Unitarians, but they don't know they are Unitarians. Its greatest need is any number of enthusiastic workers to tell them what they are, and to show them that by organization they may not only strengthen themselves but also gather in many others who remain in orthodox ranks simply because they love church influences. Especially does the West need workers that will not ask for special places and special salaries; that will find audiences like the pioneer circuit-rider, in any place and among any class of people, speaking fearlessly and yet kindly for a broader faith, and showing that liberality means organization rather than anarchy. During the summer it has been my privilege to speak at seven different points, viz: Elkader, two Sundays, Garnavillo, Strawberry Point, Macgregor, Monona, Independence, and Des Moines two Sundays.

In most of the places visited there was no Unitarian organization, so the services were held in orthodox churches. The goodly number of members who attended in every instance, showed, in addition to curiosity, an inquiring interest in liberal thought. "It is evident that we must broaden out," said an evangelical minister in good standing, shaking hands cordially. This after a sermon denying a special revelation!

Among the pleasantest experiences of the summer were two Sundays at Des Moines, where I found a beautiful little church, full of brightness and hospitality. The society, though not large, comprises some of the most cultured people of the city. The pastor, Mr. Hunting, is an efficient and indefatigable worker, and aided by his wife—one of those rare New England women who can make home-life beautiful and be at the same time a power in the church—he will doubtless make Des Moines one of the strongholds of Unitarianism in the West.

M. M.

*Meadville, Oct. 4, 1883.*

## WISCONSIN.

EDITOR OF UNITY:—During the summer vacation it has been my privilege to meet liberal friends at several points in southern Wisconsin. It does not require a keen observer to detect the restlessness just below the surface of the religious life of the West. There is a large class of intelligent people, who are outside of all church organizations, and suspicious of everything savoring of religious form, but who are ready to listen to reverent and rational preaching.

Two Sundays were pleasantly and profitably spent with the society at Cooksville. A good church building free of debt, regular services one Sunday in four, and a desire for more. The earnest spirit of those interested, give promise of future prosperity.

At Mukwonago Unitarians and Universalists have joined hands in building a neat little church, and sustaining liberal preaching at regular intervals. The pleasant experi-

ences which two Sundays at this place brought, will, I trust, be renewed in the near future.

The sixty or seventy who attended a Sunday morning service at Turtleville, during the heat and hurry of the harvest season, and the desire expressed for regular services, clearly show that here too is a rich field for the liberal worker.

As the most trying duties are usually performed last, the last Sunday of the vacation was reserved for Janesville. Notwithstanding the old saying, "A prophet," etc., the well-filled church, and kindly words of cheer and encouragement from childhood and girlhood friends, gave fresh zeal for work in school.

No more gratifying feature of the summer's experience can be mentioned than the hearty welcome which a woman's words everywhere received. While curiosity doubtless prompted the attendance of many, in no instance did the old prejudice find expression in word or action. On the contrary many things were said indicating the growing tendency to welcome women to the work of the liberal ministry.

M. R. G.

## NEBRASKA.

The course of liberalism as well as of empire is Westward. No sooner has a good foothold been obtained in some of the older states in the West than an advance is made in Nebraska. Mr. Copeland has been several years in the state, and his position as "metropolitan bishop" gives him a welcome in every town. Through him the liberal cause has become known in many places where only the lack of continued work, which has been impossible, prevents the formation of liberal societies. I found the summer a very discouraging season for missionary work, but I had a good opportunity to become acquainted with the field. I visited Exeter, Wymore, Beatrice and Blue Springs, and spent three Sundays on the "Reservation" where the new town of Barnston is just springing up. I found the people intelligent, not very bigoted, and willing to contribute to the support of a Unitarian church and school. Of course at present they are not much given to church-going or religious matters generally, and the most I could do was to tell them something what Unitarianism meant, and distribute liberal tracts, many of which I know were read and appreciated. At Wymore the seed is being sown by Rev. J. R. Hoag, a graduate of Meadville, who has preached for the Christians. It is his purpose to establish a Christian or Unitarian church there. At Blue Springs I found a congregation composed mostly of Presbyterians, whose pastor is about as liberal as myself. Missionary Powell speaks occasionally at Beatrice where there is the nucleus of what may become a large society. They even talk of building a church. The society at Exeter is doing a noble work in the way of a public library. People who are liberal as to pocket as well as opinion would be doing a good thing for the cause if they sent books and periodicals to the librarian, W. N. Babcock. Some ladies in the Unitarian churches of Chicago have taken an interest in the matter, and I hope others will follow. A library conducted by a liberal society is the best missionary that can be sent.

The outlook for Nebraska is very encouraging. There must be hard work done and more of it.



Miss Norris has entered upon her labors at North Platte and other points with the spirit of a real worker. There is a large liberal element in the state, but I fear it is fast becoming materialistic, and unless it is soon taken in hand it will be difficult to bring it within the range of the Western Conference. I have no occasion to speak of bigotry from any personal contact, for I received many favors at the hands of orthodox friends. Indeed I was surprised at the hold which liberal ideas have upon the people.

W. C. P.

## The Study Table.

### BOOKS RECEIVED.

- YOUNG PEOPLE'S LIFE OF GEORGE WASHINGTON. By William M. Thayer. New York: John B. Alden, 1883. pp. 466.
- ESSAYS BY CHARLES LAMB. New York: John B. Alden. pp. 24. Price, 3 cents.
- ALBERT GALLATIN. By John Austin Stevens. American Statesmen Series. Boston: Houghton, Mifflin & Co., 1883. pp. 419. Price, \$1.25.
- EMERSON'S COMPLETE WORKS. Riverside Edition. Volume V. ENGLISH TRAITS. pp. 296. Vol. VI. THE CONDUCT OF LIFE. pp. 308. Boston: Houghton, Mifflin & Co., 1883. Price, \$1.75 per volume.
- PALADIN AND SARACEN. Stories from Ariosto. By H. C. Holloway-Calthrop. London: Macmillan & Co., 1882. pp. XIX, 353.
- DARWINISM IN MORALS and other Essays. By Frances Power Cobbe. Boston: Geo. H. Ellis, 1883. pp. 421. Price, \$2.00.
- AMERICAN PROTECTIONIST'S MANUAL. By Giles R. Stebbins. Second edition. Detroit, Mich.; Thorndike Nourse, 1883. Paper, pp. 192. Price, 60 cents.
- JESUS THE WORLD'S SAVIOR. By George C. Lorimer. Chicago: S. C. Griggs & Co., 1883. 12mo., pp. 351. Price, \$1.50.

### LITERARY NOTES.

Mr. Matthew Arnold's visit to this country is to be commemorated by Macmillan & Co., by a new and uniform edition of his prose writings in seven volumes. This edition is manufactured expressly for the American market, and is the first and only uniform edition.—Mrs. J. R. Green, the widow of the historian, has been revising her husband's "Conquest of England," according to his last instructions. The book carries on the story of England up to the Norman Conquest.—G. P. Putnam's Sons announce a new volume from the pen of President Bascom of the University of Wisconsin, "The Words of Christ," considered as principles of personal and social growth.—Robert Southey's "Life of Nelson" is presented in an attractive edition by Messrs. J. B. Lippincott & Co., of Philadelphia.—Edwin Arnold's new "Indian Idyls" will be about the same size as "The Light of Asia," and is to be published simultaneously in England and in America.—Two new biographies of Margaret Fuller are to be issued at once. One is the fifth volume in the *Famous Women* series, written by Julia Ward Howe, published by Roberts Bros.; the other written by T. W. Higginson for the series of *American Men of Letters*, and published by Houghton, Mifflin & Co.—A. C. Armstrong & Co. have in press a very valuable illustrated work on Japan, translated from the German of J. J. Rein, professor of geography at Marburg, based on travels and researches undertaken at the cost of the Prussian government.—Lee & Shepard will soon issue the long-promised book by Mrs. Mary A. Livermore.—James R. Osgood & Co. have just ready George Willis Cooke's "George Eliot." We must wait yet some time for the promised biography of her by Mr. Cross, who has been prevented by ill-health from steady work on it.—Houghton, Mifflin & Co. announce Miss Phelps' new book, "Beyond the Gates"—also a new volume by Whittier, entitled "The Bay of Seven Islands and Other Poems," which include all the poetry written by him since the appearance of "The King's Missive."—Jansen, McClurg & Co. have in press a volume by the Hon. George W. Julian, called "Political

Recollections, 1840 to 1872."—Estes & Lauriat are publishing this fall many costly editions of important works, among which is an edition of George Eliot's poems, limited to two hundred copies numbered; a complete uniform edition of Carlyle, on parchment linen drawing paper, in twenty volumes; an edition *de luxe* of Thackeray, also in twenty volumes.—Miss Cobbe's new book, "Darwinism in Morals," takes its name from the first essay therein.—Turgenieff's latest literary project was of a book that should condemn the anti-Semitic feeling in Russia.—1,150,000 copies of the first number of the *English Illustrated Magazine* were issued by Macmillan & Co., London. This publication seeks to rival the American monthlies in illustrations, and is offered to the American public at 15 cents per copy or \$1.50 per annum. Subscriptions received by The Colegrove Book Co., Chicago.

THE MODERN SPHINX, AND SOME OF HER RIDDLES. By M. J. Savage. Boston: George H. Ellis. 1883. 12mo. pp. 160. Price \$1.00.

"One more book, then, added to my already lengthened list, only means that I am trying to preach what I believe to be God's gospel of help and hope for man, to as large an audience as both voice and type can reach." So says our author in his brief preface.

Surely, as a series of sermons in ordinary Sunday work in the city of Boston, it is significant. Unitarian sermons, we suppose. But a type of Unitarianism in what contrast to that of even a generation ago! There were departures from the accepted standards then—radicalism like that of Furness and Parker. Here, however, is a new type. The philosophy of evolution has come in since then. The religious questions which vexed Furness and Parker—of biblical interpretation and authorship and miracles—no longer trouble the advanced thinker. The language is different. The last trace of the old pulpit conventionalisms has disappeared. Nothing could surpass the sharp, crisp, business-like style. There's no far-away haze in the air of these talks to dull men's perception of truth, or to allure them to dreaming indolence. The illustrations and lessons are forcible and direct, drawn from or bearing upon the daily life.

Mr. Martineau in his essay upon Priestley, asks "For illustrations of the spirituality which may be conjoined with heterodoxy, must we still point to minds which, like his, have emerged from Calvinism, and may be supposed to have brought their piety thence? With the most fervent confidence in the moral power of truth, it may still be doubted whether the largest portion of Unitarian piety has not been imported from Orthodoxy; and hence many have been led to conclusions favorable to a rigid system of religious education. The fact may be admitted and the inference denied."

Mr. Savage like Mr. Priestley "emerged from Calvinism," but of that mystical sentimental element called piety, he has little. And that suffused feeling, that tender fancy which delights in the vagueness of religious rhetoric, the absence of which will cause some to turn away from a book like this with dissatisfaction or sadness, will by another class be gladly dispensed with. In place of piety, there is plenty of practical sense, of relentless reasoning, of convincing thought. Some will say it is not spiritual; but none will say that it is not ethical. Judged by names and phrases there is no "Christianity" in it. But call it what you will, there is certainly a gospel preached here of great use and power.

Mr. Savage's skill in elucidating a principle, in expand-



ing a profound thought into plain Anglo-Saxon, is simply marvelous. Sometimes we are tempted to ask if, after all, our difficulty is really solved by his quick and easy method; but his own confidence of success always assures us, and begets hope and courage.

It would be easy to criticise the form, and even the details of some of these discourses; to point out their inequalities. But the task is an ungrateful one—not called for in work so produced. Of course such publications are ephemeral—yet Mr. Savage does well to wish to serve the demands of the hour. And the gospel which he proclaims—the gospel of hope and faith, of honesty and helpfulness, of morality and manhood and progress, will never pass away. It is the everlasting gospel only taking new form in the new science and thought of every age.

Though Mr. Savage is understood to be a disciple of Herbert Spencer, these words taken in their connection, will show how far he is from being an agnostic: "Prove to me, then, that the questions of God, immortality, the questions of right and wrong living, and the great questions of religion and morals, transcend all human faculty, and you will prove to me that I am a very unwise man to bother my head about them any way. If they transcend our faculties so that we cannot rationally discover and verify the truth concerning them, it is no matter whether we know any thing about them or not." p. 60.

Again, "There is only one thing that an honorable man or woman now has any right to be loyal to, and that is *the truth*. The truth can be found out. It can be discovered. If in any one department it is settled that it can not be found, then it is not worth while to worry about that any more. But if in some department it can be found, then it ought to be; and we ought to enlist as soldiers of the truth, and of the truth only, and of truth always." p. 74.

J. C. L.

VIRGINIA. A History of the People. By John Esten Cooke. Commonwealth Series. Houghton, Mifflin & Co. \$1.25.

Those who hailed the advent of the American Statesmen Series with delight, will rejoice over the birth of the American Commonwealth Series, edited by Horace E. Scudder. It is another help toward clothing the dry bones of American History with the flesh and blood and vigor which makes the living human, sought after, enjoyed and imitated while the skeleton is instinctively shunned.

It is meet, too, that Virginia, the great commonwealth which gave to America its "Prophet of the Revolution" and the noble leader in the struggle for independence, and its long line of brilliant statesmen; the commonwealth which was among the first to proclaim to the world that "all men are created free and equal," and to overthrow the power of church and king, should lead the van in this series. Its story is well told by Mr. Cooke, himself a Virginian, who brings to the task, in addition to literary skill in selection and narration, a devotion growing out of love for his subject which has enabled him to seek first hand, "in the writings of the first adventurers, forgotten pamphlets, curious laws passed by the Burgesses, and in the traditions of the people" for his material. Out of these dusty archives of the past, he gives us a glowing picture of the life of this people, from earliest times to the present.

While the main thought of the writer has been to "trace the origin and development of Virginia society, through

its various phases until it reaches the aspect it assumes in the nineteenth century," he has briefly but strongly discussed the moving questions of the times. On the Civil War he touches but lightly. In this he has the sympathy of those who love their reunited country. The disposition of most is to reserve harsh judgment upon our former enemies, now our brothers, and to believe that the majority of them "chose war and were willing to fight to the end, rather than to submit to what they believed to be wrong," and to be content that to-day "the blue and gray who fell fighting for what each believed to be the just cause, sleep in peace side by side under the flowers scattered indifferently by friends and foes."

The book will find readers old and young, and will give us a truer appreciation of the "aristocratic Virginians" who were also democratic in a larger sense. We rejoice that the Virginians of to-day, through their well-chosen mouth-piece, tell us that they are glad African Slavery is done away with, that they could not be persuaded to have it restored, and that "the mighty pulse of the modern world is beating strongly in the hearts of its people."

E. C. J.

BIOGRAPHIES OF MUSICIANS, WAGNER. Translated from the German of Louis Nohl, by Geo. P. Upton. Chicago: Jansen, McClurg & Co. Price, \$1.25.

We feel compelled to repeat the views expressed in some other more pretentious reviews of the above work, and express our disappointment over the meagreness of its contents. Mr. Nohl's little essay on Wagner, despite the fact that it received the prize offered the Prague Concordia for the best essay on the subject of which it treats, is far from being a complete biography. The work contains scarcely anything more than a brief sketch of the composer of Lohengrin, Tanhauser and Parsifal, intermingled with many philosophical ejaculations concerning Wagner's relation to the development of the national spirit in music which may or may not be intelligible to the general reader.

The full story of Wagner's life, and his wonderful career as artist, poet, musician, genius and man, waits to be told. It is full of interest and instruction to the non-musical as to the musical world, since Wagner was one of the most characteristic productions of the century, whose works, when understood, are seen to fitly symbolize much of the "storm and stress" of our present epoch, transitional alike in thought and morals. The publishers' work is well done, the volume being printed and bound in the same neat, tasteful style as the rest of the series to which it belongs.

C. P. W.

THE SURGEON'S STORIES. By Z. Topelius. Second Cycle, Times of Battle and Rest. Chicago: Jansen, McClurg & Co. \$1.25.

Those who were stirred by the vivid scenes depicted in the times of Gustaf Adolf, with that great character as the central figure, will be a little disappointed, possibly, in this Second Cycle, from the want of the greater interest historically felt in the First. Yet the quaintness of style, so fascinating in the First Cycle, remains. The characters which appear in the first book, figure likewise, most of them, in the second, though new ones take the foreground. The mysterious influence of the "king's ring" for evil as well as good continues to its possessors. There are heart-rending pictures of the witch-craft delusion as it results in the ordeals by water and fire visited upon its innocent victims; also of the terrible famine of 1697. Politically the interest clusters around the struggle between the aristocracy and the king, ending with the Reduction of Charles XI.

E. C. J.



## Little Unity.

ELLEN T. LEONARD, Editor, Hyde Park, Ill.

Associate Editors.

MISS CORA H. CLARKE, Jamaica Plain, Mass.

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It is the object of these columns to increase the interest of the young reader in finding "What to see" in this wonderful world about us, and in deciding "What to do" toward the making of a true and useful life. Also to help mothers, Sunday-school Teachers, and all who have the privilege of training children to find the soul of all life in the things which are to be seen and to be done around us.

### ALL IN GOOD TIME.

"Wait till you are helped," said mamma to the hungry little family around the dinner table. "Don't reach to take it yourself, Hattie: let mamma give it to you all in good time." And then they fell back in their chairs and chattered like a flock of hungry magpies fed by handfuls, until one by one each was silenced by active occupation in another way, with that member which had lately clamored so loudly.

It does one good to see hearty, well brought up little folks, at dinner. When you are in the country don't you always like to feed the chickens? And don't you always watch for the timid ones who never get their share, and see that they have a fair chance by sending generous handfuls in their direction? If you are observing and wise you cannot help taking two valuable lessons from all this. One in your study of animal life, and the other in learning to stand your ground and deal justly.

But children are not chickens, and what is the greatest difference between them? When we pass from the country yard with its chickens and child, to the city table with its mother and children, other conditions have entered into the scene. The mother learns the same two lessons that the child did, with the additional one, which does not apply to the chickens, that these children have minds to be educated through the right and reasonable gratification of their wants. The children also, having minds, are learning to wait till in due time their turn shall come. Hunger is the first want that shows itself in animal life. So it is the one through which the mind begins its education. Other wants follow rapidly, and it is the learning to control and regulate them which educates for character. Our school lessons from books drill us in another way. We need the book knowledge—it is a great help to us all our lives, but character we *must* have—and can have without books—if we wish to be real men and women, and not grown-up babies carrying destruction with us wherever we go. We must learn to see the things we want all around us, and even to see others enjoying the possession of them, and yet to wait our time—not to reach out and take them for ourselves.

Your wants of both body and mind will increase, and in proportion as you learn to govern them by waiting till mother finds it right they should be gratified, or if she finds it not right, by giving

them up—just in that proportion you will be forming character for good or evil, and when, as men and women, it is no longer "mother" for whose approval you wait, but the All-Father, in whose place, to you when a little child, that mother stood, you will still find it possible to let yourself be helped instead of reaching too eagerly for yourself. It often will not be what you thought you wanted, but if you will, it may prove to be something much better, and the bounty of His helping will exceed your fullest wish.

### A LETTER.

DEAR LITTLE UNITY:—I want to tell you about the quarterly meeting of our "Look-up Legion," from which I have just returned. It was so warm and bright and uplifting that I want some of its brightness to shine out to other hearts afar; so I try to send it on through you. It was not a large meeting; perhaps not more than twenty-five or thirty were present; but there were children and old people, gray heads and brown, all together thinking about the very same things.

First, after we were called to order we sang the song most Sunday-school children know so well, beginning,

"Come join the noble army  
Who battle for the right."

It is a common song enough, but it had a new point and force to me when sung by the "Look-up Legion," because, I suppose, that word "Legion" carries with it the idea of an army more fully than the name "Sunday-school." Then we looked "up to the hills from whence cometh our strength," and asked our Father to warm and enlighten our hearts. Then we sang "Walk in love with each other." Following that the secretary read the report of the previous meeting, held three months before, by which we were reminded that at that meeting we had promised to begin immediately to try to find out ways of helping those who needed it. The report was adopted, and then we read our "four mottoes" in concert:

"Look up, not down;  
Look out, and not in;  
Look forward, and not back;  
And lend a hand."

The pledge was read in the same way very heartily, and I think even the youngest of us felt that they had a very real meaning. This is the pledge:

We, the undersigned, wish to be manly and womanly and Christian in our character; and we therefore pledge ourselves to be, as far as we are able, truthful, unselfish, cheerful, hopeful, and helpful; to use our influence always for the right, and never to fear to show our colors. We also pledge ourselves to use our influence against intemperance, the use of vulgar or profane language, the use of tobacco, affectation in dress or manner, disrespect to the old; ill-treatment to the young or unfortunate, cruelty to animals; and we will aid and support each other in carrying out this pledge and the spirit of our motto.

Next, the president read a letter which she had just received from Martha Schofield, of Aiken, South Carolina, in which she said that little children in the North could help her very much by



sending books and papers and toys and dolls and caps and bonnets and quilt-pieces, etc., for the poor colored children whom she is trying to educate. She told us about her new school-house for the Schofield Normal and Industrial school, which though not yet finished will accommodate four hundred pupils; about the library where a teacher is present every evening, to amuse and instruct those who come. And for this library she wants not only books and papers but games such as children like to play. This letter was very interesting, and we voted with one accord to do something to help good, brave Martha Schofield in her noble work of educating and civilizing the Freedmen of the South. To this end we appointed a committee to pack a box or barrel of such things as we could gather and send it at once.

Following this we had a short address from Mr. Thomas Brown, a native Hindu, in which he told us how old people are treated in India. He said that children there were more respectful to their elders, than they are here. That old and young lived together in great harmony. That while it was often said in this country, "that no house is large enough for two families," it might be truly said that in India no house was too small for two families. "But Oh, children," he said, "let not anything I say make you think that this great western civilization is a failure! that it is better to be born in India than in America!" He said he wanted them to be proud of their own land, to value their own opportunities, but at the same time to try to be thoughtful for others, to remember how much good they might do by a kind and cheery word to some one who was bending under a weight of care and sorrow. The short address was very beautiful in itself, and very beautiful for the simplicity and tenderness with which it was given.

When that was over, the gray-haired superintendent of our Sunday-school, who is one of our "Look-up Legion" boys and who also wears the title of Professor, arose and glancing over our pledge which he held in his hand, said he would take the word "cheerful" for his motto, for the next three months, and he chose that because it would cost him something, for it wasn't always easy to be cheerful. The president said she would take that too for the same reason. Then little Belle on the front seat said she would take "unselfish," and Nelly took "helpful", and Clarence who drives his cows to pasture every morning and evening took "kindness to animals." Clara took "truthful," and a gray-haired boy on the back seat took "hopeful," and so it went round until we had each chosen a motto for the next three months. Then we sang "Dare to do Right," and went home with hearts warmed and touched with new earnestness, because we felt that we were at least trying to keep step with the music of the spheres.

L. E.

## NEW INFANT CLASS CARDS.

Work and Worship, No. 4.

### GOD'S WORKS.

The earth is the Lord's and the fullness thereof; the world and they that dwell therein. *Ps. xxiv:1.*  
The Heavens declare the glory of God, and the firmament sheweth His handiwork. *Ps. xix:1.*

All things bright and beautiful,  
All creatures great and small;  
All things wise and wonderful,  
The Lord God made them all.

Work and Worship, No. 5.

### GOD'S LAW.

This is the love of God, that we keep His commandments. *1 John v:3.*  
Obey the voice of the Lord thy God. *Jer. xxvi:13.*

That voice will whisper from deep in my heart,  
And show me the truth and the way,  
If truthful, I listen and wait for its call,  
And always its promptings obey.

Work and Worship, No. 6.

### GOD'S LOVING-KINDNESS.

His tender mercies are over all His works. *Ps. cxlv:9.*

A little sparrow cannot fall  
Unnoticed, Lord, by Thee,  
And though I am so young and small  
Thou dost take care of me.

In the disinterment of the buried city of Herculaneum was found the skeleton of a dog stretched over that of a boy about twelve years old. The dog seemed in the act of clasping or sheltering the boy from the suffocating ashes. The dog's collar relates that he had three times saved the life of his master—from the sea, from robbers and from wolves. He died at his post.—*Our Dumb Animals.*

The strong friendships and deep impressions you are forming now will live in time to come.—*J. A. Garfield.*



## Announcements.

### TO SUBSCRIBERS.

The subscription price of *UNITY* is \$1.50 per year, in advance. Papers are forwarded until an explicit order is received by the publishers to discontinue, and until payment of all arrearages is made.

The receipt of the paper is a sufficient receipt for the first subscription. The change of date on the address label is a receipt for renewals. This change should be made with the first or second issue after the money is received. No other receipt will be sent unless specially requested.

Subscribers are earnestly requested to note the expiration of their subscriptions and to forward money for the ensuing year without waiting for a bill.

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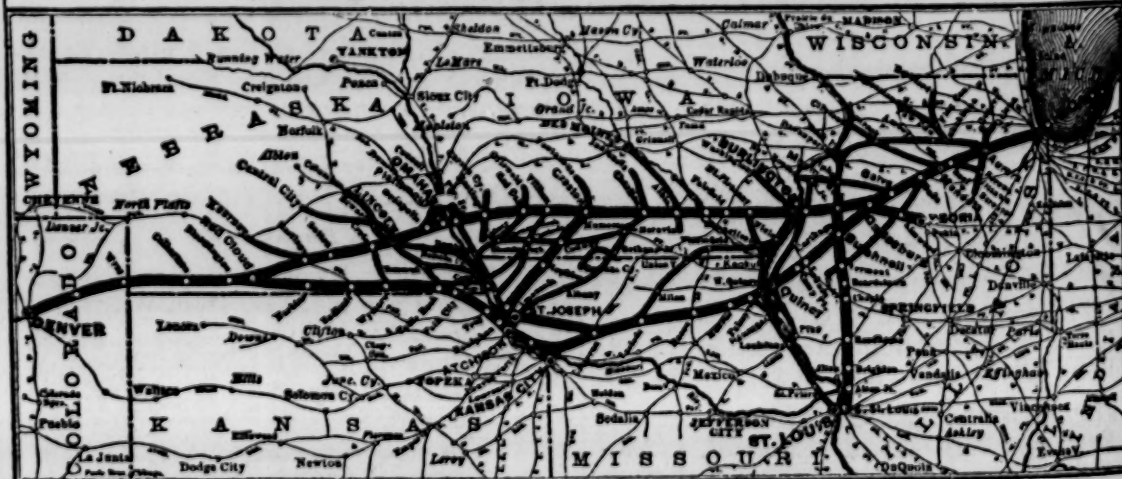
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